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# Course of Study

FOR THE

## Quorums of the Priesthood

Church of Jesus Christ of  
Latter-day Saints

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# DEACONS

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Prepared and issued under the direction of the  
General Authorities of the Church

SALT LAKE CITY, UTAH

1909

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# PREFACE

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## **Need of a Definite Course of Study.**

To the presidents of quorums and other presiding authorities in the Church the need of a definite course of study for the Priesthood has long been apparent. To supply this need stake officers, and in not a few cases, bishoprics of wards have outlined yearly work for their respective quorums, and the result has been in these wide-awake stakes and wards renewed activity and a better attendance to duties by quorum members. With the view of aiding the quorums in systematic study and in the performance of their duties, a suggestive progressive course is now offered to the Priesthood throughout the Church. The hearty welcome given the movement by stake presidencies, High Councilors, Bishoprics, and presidents of quorums shows that a long felt need is now at least partially supplied.

## **General Committee Appointed.**

As we say, for several years some organizations as well as individuals have been working to secure uniformity in quorum class work; but it was not until April 8, 1908, that a committee was appointed to outline a systematic course of study for the Church. In harmony with the instructions relative to the work and duties of the Aaronic Priesthood given by Pres. Joseph F. Smith at the general conference April 4, 1908, the Presiding Bishopric suggested that steps be taken to establish more uni-

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formity among the quorums of the Lesser Priesthood. This request being right in harmony with the feeling of the general authorities that more systematic and progressive work should be done in the Higher Priesthood of the stakes, a general committee was appointed to prepare outlines for the High Priests, Elders, Priests, Teachers and Deacons, the Seventies to continue the course already prepared for them. Agreeable to this appointment, a committee, whose names appear below, proceeded at once with the work assigned them.

### **Recommendations Adopted.**

At a special Priesthood meeting held in the Assembly Hall October 7th, 1908, recommendations from this committee were presented and unanimously adopted as follows:

I. "That Presidents of stakes and Bishops of wards make special efforts to get every worthy member ordained to the Priesthood, and properly enrolled in the quorum in which he can do the most efficient service to the Church.

II. "That in every ward a weekly Priesthood meeting be held on Monday night, commencing on the first Monday in 1909."

### **Bishop to Take Charge.**

At these weekly Monday night meetings the Bishop will preside; but of course when any of the Stake authorities be present, the Bishop will consult their wishes in regard to the conducting of the exercises, etc.

### **Time of Meeting.**

The time to begin the meeting is optional, each ward choosing that hour which is most convenient to the ma-

jority of the Priesthood. It is suggested, however, that the meetings be not made so long that they will become tedious. One hour and forty-five minutes properly utilized will generally be ample time for these weekly meetings, and one hour of this should be devoted to quorum work.

### **Order of Business in General Assembly.**

All the quorums will meet in general assembly for opening exercises; and as a means to expedite business in this meeting, the following method of procedure is suggested:

1. Excuses and roll call of officers. This should include the bishopric, ward clerk, presidencies of quorums, class instructors other than the presidencies, and class secretaries.
2. **Singing.**
3. **Prayer.**
4. Singing practice. (15 minutes.)
5. Notices and instructions from Presidency of the stake, High Councilors, or others who may be present in official capacity.
6. Separation for quorum work.

### **Order of Business in the Quorums or Parts of Quorums.**

After adjournment for quorum work, the president will take charge of all business of the quorum, and conduct the opening and closing exercises. The following order of business in the quorums or parts of quorums may be found helpful:

1. Excuses and roll call of officers and members.
2. Minutes.
3. Unfinished business.
4. Class work.
  - a. Part one in course of study.

- b. Consideration and assignment of duties for the week. (Whether the quorums or parts of quorums reassemble before the adjournment of the meeting is to be left to the discretion of the presiding authorities.)
5. Singing.
6. Benediction.

### Lesson Suggestions.

It should be remembered by all that a dry list of topics, no matter how well planned or skillfully arranged, will not make class work interesting. The outline is but a guide to the teacher. Each outline as it appears here is but a lifeless form. It remains for the teacher to give to this form animation, energy, spirit. "As the body without the spirit is dead," so this course of study without earnest application and preparation will also be dead.

"Wherefore now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand" (Doc. and Cov. 107:99, 100.)

### The General Committee:

Rudger Clawson.	David O. McKay.
Charles W. Nibley.	Orrin P. Miller.
David A. Smith.	Edward H. Anderson.
Nephi Anderson.	Stephen L. Richards.
Sylvester D. Bradford.	John M. Mills.
Joseph B. Keeler.	David O. Willey Jr.
Charles C. Richards.	Henry H. Blood.
Joseph J. Cannon.	P. Joseph Jensen.



## INTRODUCTORY

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Lessons one to six, inclusive, are designed as a study of official duties peculiar to the Deacons quorum. The central idea of these lessons is learning to do by doing. They aim to teach how to perform those duties; they are suggestive only. The faithful, energetic performance of official duties in the light of an intelligent study of the best way to perform them will awaken a deeper sense of responsibility than a study of the theory alone. We recommend that the lessons be treated in the class room in an informal, conversational style. This is called the study recitation method, and it gives ample opportunity for each boy to express his opinion and observations on the matter in hand. Encourage freedom of expression. In answering questions and in discussing these matters in class let the sentiment be in favor of thoughtfulness and the spirit of the sacred duties of the Priesthood. Strive above all things to develop an ever increasing interest in the actual performance of duty.

Make definite assignments and make reminding inquiries during the week as to the progress of the work.

Lessons seven to thirty-six, inclusive, consist of two parts each. Part One of each lesson is a suggestive outline study of the life of some prominent person in Bible history.

The lessons follow a chronological order with the purpose in view of forming a ground-work for the his-

tory of the people among whom these persons lived. The period of time covered extends from the placing of man on the earth until the Babylonian captivity of the Jews, approximately three thousand five hundred years.

The chronological order, however, is but secondary. The central aim is to help the Deacons through study to make an acquaintance with some of the servants of the Lord. Through the lesson of example, both positive and negative, they are shown the Lord's watchcare and interest in mankind, and their faith and effort are strengthened and their singleness of purpose is clarified in serving Him. Since receiving the Priesthood means accepting authority to act in the service of the Lord, it is apparent that the lives of His servants constitute the most fitting subject-matter for quorum lessons for Deacons.

These biographical studies should not leave the impression with the boys that they are to do exactly the same things they have read of being done, but rather let the principles involved (for example as given in the "Suggestive Truth") become guiding principles in their present environment. The lives they have studied should become a source of inspiration in the performance of their official duties. Furthermore they should have a similar effect in the life of each boy towards the end of acquiring good and clean habits.

Part Two of this group of lessons is given with the thought in mind that in the lives of most of the men studied there stands out one or more highly commendable traits of character worthy of emulating, and in others traits to be shunned. These usually suggest the heading for Part Two of these lessons. It is hoped that in this part especially the instructor will

avoid cramming the mind with theory about conduct, but rather give each Deacon a clear cut idea of the habit he is to improve or the new one he is to form; then help him to fortify and strengthen himself to carry out the new step through practical suggestions and through warming his heart by means of the life studied in Part One. Growth, development, the bringing forth fruits of righteousness, are the aim of the combined parts.

In the personal duty, as in the official duty, make definite assignments and have as definite reports. With the thought of this definite assignment in view let the boys tell what they have done.

Part One of the lessons may be too long; it is optional with the instructor whether he attempt to give the whole lesson or select the events best suited to his own local conditions.

# COURSE OF STUDY

## DEACONS' QUORUM—FIRST YEAR

### LESSON 1.

**SUBJECT:** Quorum Meetings.

Consider the quorum meetings with respect to:

- I. The organization of the quorum. The number of officers and members, (Ex. Doc. and Cov. 107:85); how and by what authority effected; and the purpose, as for example, to learn the following: the official duties, how to discharge them systematically; how to become an exemplary official; how to impart vitality and strength to the Church; how to study and how to teach the Gospel (Ex. Doc. and Cov. 107:85;20:53-59; 84:111.)
- II. The opening exercises. Excuses, roll call, minutes, miscellaneous; seating place for officers and members.
- III. Order in meetings. Responsibility of officers and members; procedure in speaking and answering questions; coming in and going out; posture of body; where the attention should be during the progress of the meeting; why meetings should be orderly; the value of good habits in this connection.

### LESSON 2.

**SUBJECT:** The Passing of the Sacrament.

Where convenient, this should be drill work in the

room where the Sacrament meetings are held, so that the practice may be as real as possible.

- I. Let each boy examine carefully his personal appearance in respect to cleanliness of the hands and finger nails, clothes and shoes, whether they are free from dust and dirt, and whether the body is clean. If there should be a laxness in this regard, wisely create a strong sentiment in favor of the tidy personal appearance of every Deacon who takes part in passing the Sacrament.

Examine the Sacrament vessels and furnishings with respect to their appearance and cleanliness. Study their best and most artistic arrangement in harmony with the purposes for which they serve.

Study that portion of the room where the congregation usually sit. What number of divisions and corresponding number of passers will promote the best orderliness and economy of time?

- II. Let the Deacons practice moving from their seats to the Sacrament table, to the respective divisions assigned them, back to the table, to their seats. Is not marching conducive of the best order? In the body of the hall let all the Deacons remain until everybody is served, and then return to the table together.
- III. Study the ordinance with the aim in view of creating a spirit of devotion. For example, study the blessings on the bread and water and the circumstances under which the Sacrament was instituted among the Nephites, (III Nephi 18), among the Jews (Matt. 26:26-29; Mark 14:22-25; Luke 22:19-20), and among the Latter-Day Saints. Consider to whom the prayer is addressed, the blessing asked for, in whose

name asked, the authority by which asked, and the nature of the covenant made in partaking of the Sacrament.

### LESSON 3.

#### SUBJECT: Ushering.

This lesson, like the preceding one, should be drill work in the room where the ushering is to be carried out, whether at a ward meeting or a conference.

- I. Consider the matter of tending the doors during the devotional exercises and the progress of the meeting. Get instructions from the Bishop as to when the doors should be opened and closed. Practice opening and closing of doors, with the end in view of doing it quietly.
- II. Study the room as to the best place to seat the people with reference to their comfort, the greatest satisfaction to the speaker, respect for the aged and those who may be hard of hearing, punctuality and tardiness. Is the best order secured by seating old and young together or separately? Which part of the room should be filled first?
- III. Practice moving from the door to the seats to acquire grace and order, and discuss the kindly spirit that comes from ushering in a cheerful, courteous manner.
- IV. Study the best means of ventilating the meeting house, and by aid of a thermometer endeavor to keep the room at a normal temperature. The average temperature should be about 68 degrees Fahrenheit. Place the thermometer in different parts of the room and find how they vary in temperature.
- V. Study the purposes of our religious meetings in order

to awaken a stronger sentiment in favor of a devotional spirit and conduct while attending them. Are they held for the purpose of obtaining information alone or for worship and the exercise of faith as well? How do sleeping, whispering, laughing, restlessness or inattention harmonize with devotion in one's self? In others? How do these things affect the inspiration of the Spirit of Truth in the listener? In the speaker? The office of the Deacon is to keep the house of the Lord in order.

#### LESSON 4.

##### **SUBJECT: Gathering Fast Offerings.**

- I. Study the districting of the ward with reference to the homes of the Deacons, size of districts and number of officiating Deacons.
- II. Discuss necessity of learning from the Bishop each month the needs of the poor, that the Deacons may be able to suggest, if called upon to do so, the kind of offering. Compute the value in flour, potatoes, butter, etc., of the meals omitted on fast day by the average family, in order to suggest the quantity of offering if the suggestion is sought. Remember that the giving is at the discretion of the Saints, and what is given should be gratefully and courteously received.
- III. Study the method that the Bishop gives you of accounting for the fast offerings, in order to become thoroughly acquainted with it.
- IV. Study the manner and spirit in which collections should be made as to the official character of the work; also as to the best way of encouraging the Saints to perform their duty in contributing to the fast donation fund.

- V. Study the uses to which these contributions are put, that if need be a satisfactory answer may be given any inquiry in this direction.
- VI. Study the value physically and spiritually of fasting; for example, giving rest to the muscular tissues and physiological functions of the digestive system, illustrated by the rest required by other muscles of the body; and curbing the physical appetite in order to gain spiritual food. Compare this with the statement of the Savior, "Thou shalt not live by bread alone, but by every word that proceedeth out of the mouth of God." Study the value of the fast day as a means of cultivating liberality.

### LESSON 5.

#### **SUBJECT: Aid in the Care of the Meeting House and Grounds.**

- I. Discuss preventives for defacings, uncleanliness and untidiness.
- II. Study some elementary principles of ventilation and the best way of ventilating the meeting house in the four different seasons of the year, and how to determine whether the air is foul.
- III. Study the grounds with the points in view of beautifying them in landscape gardening, of districting them for group-workers in removing weeds and unnecessary materials, and of awakening a public interest, respect and sentiment in favor of attractive grounds and meeting house. Set apart certain hours of specified days for work on them. Let there be a friendly rivalry as to the condition of each division of labor.
- IV. Study the needs and use of the church property, its



ownership, expense funds connected therewith, and its sacredness. Read, for example, the dedicatory prayer of Solomon's temple (I Kings 8). Have some one review the dedicatory prayer of your own meeting house. (Read Doc. and Cov. 109.)

### LESSON 6.

**SUBJECT: Aiding the Poor, Infirm and Widow.**

- I. Where so directed by the Bishop, find out who in the ward are widows, the poor and the infirm, and the necessities of each.
- II. Discuss the best means of supplying those necessities specifically. Organize members of the quorums into group-workers, and set apart a definite piece of work for each group, designating the time most convenient for the respective groups.
- III. Read what our Savior did for the widow of Nain (Luke 7:11-17). Study James 2:14-26. Memorize James 1:27.

## *Biography—Old Testament*

### **LESSON 7.**

#### **Part One.**

**SUBJECT:** The Creation.

References: Gen. 1:2; Moses 2:3; Abraham 3; 4; 5.

- I. The Spiritual Creation. (Moses 2; 3:1-5; Abraham 3:24; 4; 5:1-5).
- II. The Natural Creation. (Moses 3:6-14; Abraham 5:6-11; Gen. 2:4-25).
  - A. Man's first home on the earth.
  - B. Instructions in the Garden of Eden.
    1. The care of the garden.
    2. The commandments. Note the liberty and responsibility given.

**Suggestive Truth:** The Lord makes the earth a home for man.

What did the Lord create for our welfare and without our effort? Why should we feel a sense of gratitude for these gifts? How can one best show one's appreciation for these gifts? With what knowledge of God did man begin his life on the earth? How is that knowledge of benefit to man? What do we gain through the fall?

#### **Part Two.**

- I. Report of the week's work.
- II. Assignment of official duties.
- III. Discussion of local conditions. Some local conditions that require immediate attention of para-

mount importance should be intelligently discussed with the boys. In the discussions, in this as in each of the other parts of the lesson, it is well to bear in mind constantly that the Deacons are officials in the Church and have ideas as to the right and wrong of the conditions confronting them. The boy who expresses the way to right a wrong that ought to be repented of will feel a greater responsibility for carrying out the right than if it be given as advice. Therefore encourage the spirit of freedom in giving expression to thoughtful ideas.

IV. Personal duty: "Honor thy Father and thy Mother."

Study some member of average means, and develop within the class as careful an estimate as possible of what it costs a boy of his age for (1) Food, (2) Clothing, (3) Shelter, (4) Education. Compare the care given by parents in sickness, with that given by others. Compare parents' interest with the interest of others in having boys (1) appear well, (2) receive good education.

Call for a general statement of the observations made in this suggestive study. Develop within the class those things which the boys can do in return for what the parents have done for them. Make an estimate of the real value of that work. Does the work done by the boy repay the parents financially? Call some one to state the facts discovered. In what way can boys best repay their parents? Can they fully repay them?

To the class: Select the things to be done during the week that will show honor and respect for parents, and be ready at next meeting to report on how you have fulfilled the assignment. If you possess that bad habit of calling your father "old man" or any other disrespectful

term, correct it this week. If you are not as prompt to obey your mother as a soldier his commanding officer, learn strict obedience this week. Do you kiss your parents? Do you greet them properly? Are the scuttles full when you go to school?

## LESSON 8.

### Part One.

#### **SUBJECT: The Fall of Adam and Eve.**

References: Moses 4:1-12; 5; 6:48-68.

- I. The fall of Adam and Eve.
  - A. Satan and his scheme of temptation.
  - B. Why the forbidden fruit was eaten.
    1. By Eve.
    2. By Adam.
      - a His loyalty to Eve.
      - b His obedience to the Lord.
- II. The new home into which Adam and Eve were driven.
  - A. Compare with our modern homes.
  - B. The commandments they were to obey.
- III. The feelings of Adam and Eve in their new home.
  - A. With respect to obeying the Lord.
  - B. With respect to their condition because of their transgression.
- IV. Preparatory principles to regain the presence of the Lord.
  - A. The four principles of the Gospel.
  - B. The law of sacrifice.
- V. The Priesthood and position the Lord gave Adam.  
(Doc. & Cov. 107:40-57).

**Suggestive Truth:** "There was a time granted unto man to repent, yea, a probationary time, a time to repent and serve God."

What makes your life a probation? State a principle which the Lord says is essential to salvation. Compare what the Lord says concerning the principle of salvation with what the world believes concerning the same thing. Which should we accept? What are the consequences of our choice?

### Part Two.

- I. Report of the week's work.
- II. Assignment of official duties.
- III. Discussion of local conditions.
- IV. Personal duty: Self control.

Think of some person who has been arrested by an officer. Why was he arrested? What did he do and what law was broken? Why was that law made?

Name some person who is well spoken of and who occupies a position of trust. What did he do to merit that position? Which of these two had self control? Which had to be controlled by others? What then is self control?

Name the books that contain the laws and commandments which Latter-Day Saints are to keep. Tell how the Lord gave us these books. State some promises the Lord makes to us if we keep His laws. What is done with those who break the laws of the Church?

Discuss some unlawful customs among the boys of the locality. Determine now to refrain from these evils. One of the most important helps is to think the right, and then act in accordance with that thought.

**Note (For the teacher)** Our moral effort, properly so called, terminates in our holding fast to the appropriate ideas. If then, you are asked, On what does a moral act consist, when reduced to its simplest and most elementary form? you can say that it consists in the efforts of attention by which we hold fast to an

idea, which but for that effort of attention would be driven out of the mind by the other psychological tendencies that are there. To think in short is the secret of will, just as it is the secret of memory. This comes out very clearly in the kind of excuse which we most frequently hear from persons who find themselves confronted by the sinfulness or harmfulness of some part of their behavior. "I never thought," they say; "I never thought how mean the action was." "I never thought how abominable the consequence would be." And what do we retort when they say this? We say, "What were you there for but to think? Why didn't you think?" And we read them a lecture on their irreflectiveness. The hackneyed example of moral deliberation is the case of an habitual drunkard under temptation. He has made a resolve to reform, but he is now solicited again by the bottle. His moral triumph or failure literally consists in his finding the right name for the case. If he says that it is a case of not wasting good liquor already poured out, or a case of not being churlish and unsociable when in the midst of friends, or a case of learning something at last about a brand of whiskey which he never met before, or a case of celebrating a public holiday, or a case of stimulating himself to a more energetic resolve in favor of abstinence than any he has ever yet made, then he is lost. His choice of the wrong name seals his doom. But if, in spite of all the plausible good names with which his thirsty fancy so copiously furnishes him, he unwaveringly clings to the truer bad names and apperceives the case as that of "being a drunkard, being a drunkard, being a drunkard," his feet are planted on the road to salvation. He saves himself by thinking rightly.

Thus are your pupils to be saved; first, by the stock of ideas with which you furnish them; second, by the amount of voluntary attention that they can exert in holding to the right however impalatable; and third, by the several habits of acting definitely on these latter, to which they have been successfully trained.

In all this power of voluntarily attending is the point of the whole procedure. Just as a balance turns on its knife-edges, so on it our moral destiny turns. (James "Talks to Teachers," pp. 186-188).

**LESSON 9.****Part One.****SUBJECT: Cain's Disobedience.**

References: Moses 5:13-59; Gen. 4.

- I. The beginning of man's being carnal, sensual and devilish.
  - A. The kinds of work engaged in (Moses 5:1-12).
  - B. The teachings of Satan (Moses 5:13; 1:12-22).
- II. Man's knowledge of the teachings of the Lord.
- III. Cain's belief.
  - A. His mother's hopes in him.
  - B. Cain's perversion of the laws of sacrifice.
    1. The part Satan took in it.
    2. The correction the Lord administered to Cain.
      - a How Cain received it.
      - b The warning the Lord gave Cain.
- IV. Cain's conspiracy against his brother Abel.
  - A. The motive in it.
  - B. The part Satan took in it.
    1. The secret imparted.
    2. The nature of the oath which kept it hidden.
  - C. The murder of Abel.
    1. Circumstances.
    2. Cain's feelings.
    3. To whom known.

(Note the secrecy in which Cain supposed his act was kept.)
  - D. The curse and mark given Cain.

(Note the spirit Cain manifested.)

**Suggestive Truth:** Consider your own desires. Which way do they lead you—to be obedient to the commandments of the Lord as given by those in authority in the Church, or to give heed to the ways of man?

How do associates influence your desires? How have you felt when doing something wrong? In secret? In public? How have your parents felt? (See Moses 5:16, 27). When Cain refused to hearken to the personal chastisement from the Lord, into whose hands did the Lord deliver him? When one revolts against anything which comes from God, who takes control?

### Part Two.

- I. Report of the week's work.
- II. Assignment of official duties.
- III. Discussion of local conditions.
- IV. Personal duty: "The wages of sin is death."

Discuss the dangers of disease from muscular idleness. Of ignorance from mental idleness. Of the withdrawal of the Spirit of the Lord on account of thinking and doing wrong things. (See Gen. 6:3.) Consider in this connection what is received at Confirmation. Point out the tendency towards death in these things. Have each boy examine himself concerning the above suggestions and discussions during the week. Encourage at the next meeting a wise confession of those wrongs indulged in. Point out the punishments which will follow a continuance of such a course. Help one another to repent.

## LESSON 10.

### Part One.

**SUBJECT:** Zion, or the City of Enoch.

References: Moses 6:24 to 7:69.

- I. The call of Enoch. (Moses 6:24-36).



- A. His thoughts and feelings concerning his fitness.
  - B. The promises and vision given him.
  - C. His ordination. (D. C. 107:40, 49).
- II. Enoch's early missionary experiences. (Moses 6: 37-71).
- A. The spirit in which men received him.
  - B. The principles of the Gospel taught.
    - 1. The peculiar power accompanying his work.
    - 2. The historical element in his preaching.
- III. Enoch's later work. (Moses 7:2-22).
- A. The vision on the Mount.
    - 1. Concerning the Lord.
    - 2. Concerning the people.
  - B. The missionary field Enoch was to labor in.
    - 1. The principles taught.
    - 2. The power of his faith and work.
  - C. The building of Zion. (Moses 7:17-20).
    - 1. The religious life of the people.
    - 2. The economic life of the people.
    - 3. The feelings of the nations towards Zion.
    - 4. The perfection of Zion.

**Suggestive Truth:** Perfection is attained through being obedient to the instructions of the Lord.

What were your thoughts and feelings when you had the Aaronic Priesthood conferred upon you? When asked to act in the office of your ordination or calling compare your thoughts and feelings with what Enoch thought and felt. What is the right feeling to have? How do you feel when people show respect to your labors when in the discharge of your duties? How do your ef-

forts and work help to build up Zion in our day? Where is the new Jerusalem to be built which is to have the united order of Enoch?

### Part Two.

- I. Report of the week's work.
- II. Assignment of official duties.
- III. Discussion of local conditions.
- IV. Personal duty: Ideals in Games. Select that game which is most popular when this lesson is studied. What is the most interesting point in it? The end in view? If it be basket ball or base ball, for example, which is the more important, the winning of the score or the way in which the score is won? The winning of the score or the acquiring of skill in the game? Why should an umpire stand for fair play? Is it as manly to be fair in a game as it is to be truthful in other matters? What things commonly influence players and umpires to cheat? What is the best way to avoid those temptations? How many play athletic games? What are some good things to learn in team work in games? Name some good legitimate games. Through the week see how you can improve the game you play.

## LESSON 11.

### Part One.

**SUBJECT:** The Temporal Salvation of Noah.

References: Gen. 6, 7 and 9:19-27; Moses, 8:12-30.

- I. The state of the world in the days of Noah.
  - A. The pride they manifested. (Moses 8:21.)
  - B. The violence they practiced.
  - C. The corruption that existed.
- II. The opportunity the Lord gave mankind to repent.

- A. Noah's warning message. (Note 1.)
  - B. The obedience of Noah and sons.
  - C. Noah's authority. (Doc. and Cov. 107:52; Moses 8:19).
  - D. The principles taught.
  - E. The prophecies made.
  - F. The reception given Noah's message.
- III. The Lord's judgment of the world.
- A. The flood.
  - B. The destruction of the wicked.
  - C. The preservation of the righteous.
  - D. The preservation of animal life.
- IV. The curse upon Canaan.
- V. The blessing of Shem and Japheth.

**Suggestive Truth:** Wickedness brings punishment; Righteousness brings blessings.

What are your thoughts and feelings when the Elders in the Church warn you of your wrong doing? When you warn people and they do not take heed? How do you feel when they ridicule you? How ought you to feel?

### Part Two.

- I. Report of the week's work.
- II. Assignment of official duties. (See Introduction).
- III. Discussion of local conditions.
- IV. Personal duty: Sex Hygiene. We all know the sense of privacy that we instinctively have concerning our person. We have just noted, too, that the cursing Canaan received was because of Ham's not holding that privacy sacred in relation to Noah as did Shem and Japheth. And we have also learned that one reason for the destruction of the wicked by the flood was because of their corruption. There are few sins in this world worse

than unchastity. In view of these facts, one of the most important studies in every boy's life is hygiene. Because of the rapid development of the boy at about fifteen years of age his attention is more likely to turn to his person than ever before. In this there is one of the greatest possible dangers that the mind become occupied with impure thoughts; and naturally a continued thinking in this direction develops a morbid habit which undermines his physical and mental powers. The preventive for this condition is to keep the mind away from such things by occupying it with good thoughts. Work or constant employment is one of the most important features of sex hygiene. It takes us from ourselves, and tends to widen out our interests and ideals.

In relation to food Dr. Marro says, for this age milk, bread, cereals, and vegetables rich in proteins and phosphorus, and little meat, are the best, and that a diet of eggs, venison, aromas, coffee and alcohol exaggerate a disposition now dangerous. (Compare with the Word of Wisdom). The body in general, and especially the head, hands and neck, should not be too warmly dressed in cold weather. Rooms, too, should not be kept too warm. Beds should be rather hard and the covering light. We should form the habit of rising early. In brief, those things that will be most helpful to us as boys in the normal development of our sex endowments are, wearing our clothing loose, keeping the Word of Wisdom, doing plenty of good open air work, keeping our bodies clean, thinking righteous thoughts and remember that we are responsible to our Heavenly Father concerning our bodies.

Boys, if ever you feel worried or distressed, either physically or mentally, go to your father or mother or teacher, and unbosom yourselves in sacred confidence.

Let us begin now to cultivate the habit of carrying out these vital suggestions concerning our bodies.

**To the teacher**—For further information see pamphlet written by Dr. Riddell; can be had from the **Humane Culture Co., S. L. C.**

**Note 1.**—Methuselah and Lamech were also living during Noah's mission of warning and were "preachers of righteousness."—(Doc. & Cov. Lecture 11:39.)

## LESSON 12.

### Part One.

**SUBJECT: The Brother of Jared Averts from Himself and Others a Judgment of the Lord on the Community.**

References: Gen. 11:1-9; Ether 1; Josephus Bk. 1, ch. 4, 5.

- I. Noah's posterity fear another flood.
  - A. Suggested in their staying in the mountains so long.
  - B. Suggested in the covenant of the rainbow. (Note 1.)
- II. The counsel to colonize.
  - A. The wisdom in it.
  - B. The rejection of it.
- III. The building of the tower of Babel.
  - A. The purposes.
    1. To make a name for themselves.
      - a Their ingratitude for their prosperity.
      - b Nimrod's part in it.
    2. To defy the Lord.
  - B. The unity of their effort.
- IV. The Lord's disapproval of their plans and work.
  - A. The judgment He pronounced against it.
  - B. The effectiveness of the judgment.
- V. The faith that the brother of Jared exerted with the Lord.

A. The requests made by the brother of Jared.

B. The blessings granted the brother of Jared.

**Suggestive Truth:** Faith and prayer avert trouble.

Do you acknowledge the hand of the Lord in prosperity? How? What is the feeling that possesses one when not acknowledging the blessings of the Lord in prosperity?

### Part Two.

I. Report of the week's work.

II. Assignment of official duties. (See Introduction.)

III. Discussion of local conditions.

IV. Personal duty: Power of prayer.

Tell an experience of yours in which you have been helped through prayer. What were the desires of Joseph Smith in his prayer at the time of his first vision? In prayer, whom should we address? In whose name should we pray? What should we ask for in our prayers? What should we avoid especially in language in prayer? Is it necessary for wealthy people to pray for their daily bread? Do you observe family, silent and secret prayers? Do you think it is your duty as a Deacon to make the family prayer habitual, and to remind the other members of the family of their secret and silent prayers? Read Alma 34:17-27; 58:1-12; Enos 1:1-8.

During the week (1) have your silent prayer, morning and evening by your bedside; and (2) go in secret before the Lord whenever opportunity offers, and pour out your heart to Him. (3) Be mindful of family prayers morning and evening.

**Note 1:** "Now, the sons of Noah were three—Shem, Japhet and Ham, born 100 years before the Deluge. These first of all descended from the mountains into the plains, and fixed their habitation there, and persuaded others who were greatly afraid of the lower grounds, on account of the flood, and so were

very loath to come down from the higher places, to venture to follow their examples. Now the plain in which they first dwelt was called Shinar. God also commanded them to send colonies abroad, for the thorough peopling of the earth that they might not raise seditions among themselves, but might cultivate a great part of the earth and enjoy its fruits after a plentiful manner; but they were so ill instructed, that they did not obey God; for which reason they fell into calamities, and were made sensible by experience, of what sin they had been guilty; for when they flourished with a numerous youth, God admonished them again to send out colonies; but they, imagining the prosperity they enjoyed was not derived from the favor of God, but supposing that their own power was the proper cause of the plentiful condition they were in, did not obey him. Nay, they added to this their disobedience to the Divine will, the suspicion that they were therefore ordered to send out separate colonies, that being divided asunder, they might the more easily be oppressed.

“Now it was Nimrod who excited them to such an affront and contempt of God. He was the grandson of Ham, the son of Noah—a bold man, and of great strength of hand. He persuaded them not to ascribe to God, as if it was through his means they were happy, but to believe that it was their own courage which procured that happiness. He also gradually changed the government into tyranny seeing no other way of turning man from the fear of God, but to bring them into constant dependence upon his power. He also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach; and that he would avenge himself on God for destroying their forefathers!

“Now the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower, neither sparing any pains, nor being in any degree negligent about the work; and by reason of the multitude of hands employed in it, it grew very high, sooner than any one could expect; but the thickness of it was so great, and it was so strongly built, that thereby its great height seemed, upon view, to be less than it really was. It was built of burnt brick, cemented together with mortar made of

bitumen, that it might not be liable to admit water. When God saw that they acted so madly, he did not resolve to destroy them utterly, since they were not grown wiser by the destruction of the former sinners; but he caused a tumult among them by producing in them divers languages; and causing that, through the multitude of those languages, they should not be able to understand one another. The place wherein they built the tower is now called Babylon; because of the confusion of that language which they readily understood before; for the Hebrews meant by the word Babel, confusion. The Sibyl also makes mention of this tower, and of the confusion of the language, when she says thus:—‘When all men were of one language, some of them built a high tower, as if they would thereby ascend up to heaven; but the gods sent storms of wind and overthrew the tower, and gave every one his peculiar language; and for this reason it was that the city was called Babylon.’ But as to the plain of Shinar, in the country of Babylonia, Hestiacus mentions it when he says thus:—‘Such of the priests as were saved, took the sacred vessels of Jupiter, (Enyalius,) or conqueror, and came to Shinar of Babylonia.’—Josephus bk. 1, ch. 4.

“After this they were dispersed abroad, on account of their languages, and went out by colonies everywhere; and each colony took possession of that land which they lighted upon, and unto which God led them; so that the whole continent was filled with them, both the inland and maritime countries. There were some also who passed over the sea in ships, and inhabited the islands; and some of those nations do still retain the denominations which were given them by their first founders; but some have lost them also; and some have only admitted certain changes in them, that they might be the more intelligible to the inhabitants; and they were the Greeks who became the authors of such mutations; for when, in after ages, they grew potent, they claimed to themselves the glory of antiquity—giving names to the nations that sounded well (in Greek) that they might be better understood among themselves; and setting agreeable forms of government over them, as if they were a people derived from themselves.”—Chap. 5.



**LESSON 13.****Part One.****SUBJECT: Abraham the Friend of God.**

References: Abraham 1:1-20 and 30; Gen. 12:1-9; 13:14-18; 15; 17:1-14.

- I. The land and society in which Abraham lived.
  - A. Fertility of soil. (Note 1.)
  - B. Religious belief. (Abraham 1:5-14.)
- II. Abraham's desires and the course he pursued to realize them. (Abraham 1:1-4. (Note 2.)
- III. The persecutions to which Abraham was subjected. (Abraham 1:1-15, 30.)
- IV. The protection the Lord provided for Abraham. (Abraham 1:15-17.)
- V. The covenant with Abraham. (Gen. 12:1-9; 12:14-18; 17:1-14.) (Note 3.)
  - A. The promised land.
  - B. The promised seed.

**Suggestive Truth:** The Lord befriends those who trust Him.

Compare the persecutions Abraham suffered with those in our day; in the case of the Prophet Joseph Smith; in the case of the present President of the Church; in the case of the "Mormon" people. Has the Lord been their friend?

What do you desire to become in life? Compare your desire with Abraham's. What do you think is the greatest thing to be desired? What is the best way to realize that desire? What blessings and privileges do you enjoy because of Abraham's faith and obedience? (Refer to Patriarchal blessings).

### Part Two.

- I. Report of the week's work.
- II. Assignment of official duties. (See Introduction.)
- III. Discussion of local conditions.
- IV. Personal duty. Make the Lord our best friend.

Have you had in your life an experience in sickness, in danger, in temptation—in which you felt that you had found a real friend? Relate that circumstance. What was it you needed? How did you get assistance? Have you had an experience in which you acknowledge the Lord as your friend? Relate it. How did He show Himself to be your friend? Read Nephi 19: 8-23. Was Nephi friendless?

What do you realize to be hard for you to do or overcome? Do you believe the Lord will help you? During the week take for a personal duty a temptation that is hard for you to overcome and go before the Lord in secret prayer to gain His assistance and thereby learn that the Lord is your friend.

**Note 1.**—In the fifth century B. C. Herodotus said, "Of all the countries that we know there is none so fruitful in grain. The yield commonly is two hundred fold and sometimes three hundred fold. The leaves of the wheat and barley are four fingers wide. As for the millet and sesame, I will not state their height for I am sure I should not be believed by those who have not lived in that country."

**Note 2.**—Abram says to Melchisedek, "I believe all that thou hast taught me concerning the Priesthood and the coming of the Son of Man;" so Melchisedek ordained Abram, and sent him away. Abram rejoiced, saying, "Now I have a Priesthood." —Compendium, page 280.

**Note 3.**—"In the vision that appeared to Abraham a smoking furnace and a flaming torch passed between the parts of the sacrifice which Abraham had placed over against each other. This was in accordance with the ancient Chaldean cus-

tom of ratifying a solemn covenant by having the parties to it pass between parts of a sacrifice with torches, thus imprecating on themselves the death that had come to the sacrifice if they were false to their covenant.”—(Bible Study Manual, Page 9.)

## LESSON 14.

### Part One.

**SUBJECT:** The Obedience Inspired by Abraham's Faith.

References: Abraham 2:12-13; Gen. 12:1-20; 22.

- I. In response to the call to Canaan. (Memorize Abraham 2:12,13.)
  - A. The promises.
  - B. The inducement to obey.
  - C. The courage manifested.

(Remember the community, including Terah, in which Abraham lived, not only disbelieved in the God Abraham worshipped, but worshipped idols and sometimes offered human sacrifices.)

- II. In offering Isaac.
- III. In dissembling before Pharaoh's officers.
- IV. In the payment of tithes to Melchisedek.

**Suggestive Truth:** Faith impels obedience.

### Part Two.

- I. Report of the week's work.
- II. Assignment of official duties. (See Introduction.)
- III. Discussion of local conditions.
- IV. Personal duty: The strengthening of faith.

Why do you go to Sacrament and Priesthood meetings, and Sunday School? Is it because your parents send you or because of your desire to go? What do you think is the most important lesson to learn in going to Sunday School? To Priesthood, and Sacrament meetings? (See Doc. & Cov. 20:75-79) Of the lessons you

study, from which do you learn the most, those you like most or those you like least? Then, that we may get the best out of our meetings, how must we feel about them? What is the best way to learn to like them? How may prayer help us to assist the teacher or speaker? To assist the presidency?

The central point for the coming week is to be obedient to the instruction of the servants of the Lord concerning our meetings and to strengthen our faith in the Lord.

## LESSON 15.

### Part One.

**SUBJECT:** Isaac Sojourns Among the Philistines.

References: Gen. 26: 1-33.

- I. The Philistines.
  - A. Their land.
  - B. Strange customs of the Philistines.
    1. Concerning fair women.
    2. Concerning religion. (I Sam. 6.)
- II. Isaac.
  - A. Parentage (Gen. 21:1-9.)
  - B. Marriage (Gen. 24.)
- III. The occasion for Isaac's sojourn among the Philistines.
  - A. The famine.
  - B. The revelation given him.
- IV. Isaac's prosperity.
  - A. The Lord's hand in it.
  - B. The nature of his possessions.
- V. The things that the envy of the Philistines led them to do against Isaac.
- VI. The course Isaac pursued to keep peace.

VII. The oath and covenant between Isaac and Abimelech. (Compare with Abraham and Lot. Gen. 13:5-18, also Gen. 21:22-34.)

**Suggestive Truth:** Blessed is the peace-keeper.

What was the essential difference between Isaac's religious belief and that of the Philistines?

### Part Two.

- I. Report of the week's work.
- II. Assignment of official duties.
- III. Discussion of local conditions.
- IV. Personal duty: An exemplary missionary.

Read III Nephi 12:25, 26. Why should we be examples (1) in our respect for the names of the Diety? (2) In our actions? (3) In our dealings with those not of our faith? What does the Savior mean by the statement in Matt. 5:16? Why is it not right to offend other boys by telling them that their religion is wrong? What way would be the best to proceed to get them to accept the Gospel? If a boy of another faith abuse you because of your religion, what is the noblest way to treat him? During the week strive to win the confidence of some boy and interest him in the Gospel.

## LESSON 16.

### Part One.

**SUBJECT:** Jacob's Prosperity at the Home of Laban.

References: Gen. 27:14-29; 30:25-30.

- I. The reasons for Jacob's going to Haran.
  - A. The threats of Esau (Gen. 27:41-45.)
  - B. The desires of his parents (Gen. 27:46.)
- II. The comfort and promises Jacob received from the Lord at Bethel.

- III. Jacob's vows before the Lord.
  - A. As to whom he would worship.
  - B. As to tithing.
- IV. Jacob's introduction into the home of his uncle.
- V. Jacob's fourteen years of service.
- VI. Jacob's contract to work for Laban on shares.
  - A. The reasons for this contract.
    - 1. On the part of Laban.
    - 2. On the part of Jacob.
  - B. The openness of the contract.
  - C. The care Jacob gave to the breeding of the animals.
  - D. The hand of the Lord in Jacob's prosperity. (Gen. 31:16.)
  - E. The present to Esau as suggestive of Jacob's wealth. (Gen. 32:14-16.)

**Suggestive Truth:** Industry and reliance on the Lord bring prosperity.

### Part Two.

- I. Report of the week's work.
- II. Assignment of official duties.
- III. Discussion of local conditions.
- IV. Personal duty: The value of money.

Every normal boy enjoys having some money or property. This is a righteous enjoyment if the getting of it and use of it are righteous. The important question is then, what is the right way to earn money and the right way to use it? In working for wages, what is the right thing to do for your employer? Concerning the work itself, as to the quality of the work, and as to the interests of the employer? Concerning the time put in? In helping to do the work of the family, whose interests should be thought of? What should be the quality of the work?

How should the animals be cared for? The gardens? The farms? How can you educate yourself in connection with this work? How can you be blessed of the Lord in this work? How should you use money given you by your parents because of your faithfully helping them? Do you think you are responsible for the way you spend your money? Read the parable of the unjust steward, Luke 17:1-12; noting especially verses 10-12. How does it help the work of the Lord for you to pay tithing of your earnings? How are you blessed by having meeting houses, Church schools, etc.? When you spend money, ask yourself, is this a good investment? If its use is wasteful or injurious to you, it is a bad investment. What is a good investment?

See how you can improve your ways of earning and spending money during the week, that you may appreciate the "value of a dollar."

## LESSON 17.

### Part One.

**SUBJECT:** Jacob, the Peace Maker.

References: Gen. 25:27-34; 26:34-35; 27; 28:1-5; 32; 33.

I. The causes of the alienation between Esau and Jacob.

- A. Contrast in their dispositions. (Gen. 25:27-34; 26:34; 35; 28:1-5).
- B. The bargain concerning the birthright.
- C. The blessing given Jacob.
- D. The scheme for obtaining it.
  1. What it was.
  2. The underlying motive.
  3. How accomplished.
  4. The obedience Jacob manifested to his mother.

- II. Jacob's twenty years of exile.
  - A. Trials he endured.
  - B. Opportunities Esau enjoyed.
    - 1. Parental.
    - 2. Financial.
- III. Reconciliation between Esau and Jacob.
  - A. Jacob's plan to win Esau's favor.
    - 1. The message to Esau. The response.
    - 2. The prayer to God.
      - a The humility manifested.
      - b The renewed strength.
    - 3. The present—skillful arrangement.
    - 4. The humility manifested to Esau.
  - B. The meeting of Esau and Jacob.

**Suggestive Truth:** Blessed be the peace maker.

(Note that Jacob made the advance.) Man cannot thwart God's purposes.

### Part Two.

- I. Report of the week's work.
- II. Assignment of official duties.
- III. Discussion of local conditions.
- IV. Personal duty: Peace making.

Read III Nephi 12:9, 21-24. If you have ever quarreled or fought, what was it over? How was the trouble settled? Do you think it was settled rightly? Why? Is there some one now with whom you are angry? What is it about? Who do you think is in the right? Why? What will be the best way of settling the trouble? Does it belittle a boy to ask another boy to pardon him if there has been trouble between them? If a boy has been in the right, and has defended himself successfully, does it belittle him to try to make peace? Why not?



During the week make it a point to make peace with anybody with whom you are angry.

## LESSON 18.

### Part One.

**SUBJECT: The Singleness of Purpose in Joseph's Life.**

References: Gen. 37; 39; 41.

I. The value of Joseph's dreams to himself.

A. The personal testimony in them.

B. The assurance he enjoyed from them.

II. The value he placed in right living.

A. The course he pursued concerning his brothers.

B. The resistance of immoral temptation.

III. The glorifying of God in the interpretation of dreams.

IV. The faithful disinterestedness with which he served.

A. His father.

B. His heathen master Potiphar.

C. His prison keeper.

D. The government of Pharaoh.

**Suggestive Truth:** The still small voice will direct all who seek to be guided by it.

When your parents or your employer ask you to do something for them, what motive ought to control you in doing it? In what experiences did Joseph get training for the position of prime minister in Egypt? How will doing the official duties of a Deacon prepare one for the position of Bishop, High Councilor, President of Stake, or Missionary?

### Part Two.

I. Report of the week's work.

II. Assignment of official duties.

III. Discussion of local conditions.

IV. Personal duty: Conduct prompted by the Holy Spirit.

What do you think you like most in this world? What has caused you to like it most? Compare what you like most with what the Lord says is the greatest gift He can give man. (Doc. and Cov. 6:13; 11:7; 14:7.) What gift did you receive when you were confirmed? Read what the Savior told His ancient Apostles the Holy Spirit would do for them. (John 14:26; 17:13; II Nephi 28:3-5). Have you ever had any experience which you think was prompted by the Spirit of Truth? How did you feel? Read what the Lord told Oliver Cowdery concerning how to recognize the promptings of the Spirit of Truth, (Doc. & Cov. 9.) Read Samuel's experience concerning hearing a voice. (I Sam. 3:1-10.) Compare with Joseph's two dreams.

During the week with a truly prayerful spirit seek to learn the prompting of the Holy Spirit and to do what He prompts.

## LESSON 19.

### Part One.

**SUBJECT:** The Repentance of Joseph's Brothers.

References: Gen. 37; 42:1-23; 43:1-14; 44:18-34; 50:15 and 18.

- I. The hatred Joseph's brethren bore him.
  - A. The impression made by Jacob's love for Joseph.
  - B. The impression made by Joseph's dreams.
  - C. The schemes to bring to naught Joseph's dreams.

1. The crime in the schemes. (Note Reuben's intercession.)
  2. The brothers' conception of the crime. (Gen. 37:25-30.)
- D. The guilty conscience of Joseph's brethren.
1. The circumstances which stimulated their consciences. (42:1-20.)
  2. The similarity of their position to that of Joseph when sold by them. (42:21-23.)
- U. The love Judah had for Benjamin. (43:1-14; 44:18-34)  
(Compare with Judah's part in selling Joseph.)
- III. The brethren seek forgiveness.

**Suggestive Truth:** Forgiveness comes through repentance.

### Part Two.

- I. Report of the week's work.
- II. Assignment of official duties.
- III. Discussion of local conditions.
- IV. Personal duty: Repenting and seeking forgiveness.

Practical duties and Problems: What does the Lord say about taking His name in vain? (Ex. 20:7; III Nephi 12:33-37). What is the sentiment of Latter-Day Saints concerning the use of vulgar language? Of drawing obscene pictures? How carefully does each one of you keep the commandments of the Lord in the language you use? How well do you observe the sentiment above mentioned concerning vulgar language and obscene pictures? How do you think the boy who takes the name of the Lord in vain feels towards the Lord? Review part one of Lesson Seven. What did the Lord do as shown there for all boys? And all people? How can we show proper respect by our language to the Lord for all His blessings to us? What must be the thoughts and feelings of

boys who use vulgar language and draw obscene pictures? What do you think about boys doing the above things, after they have been baptized, confirmed, and have had the Priesthood conferred upon them? What do you think about their susceptibility of receiving an impression of the Spirit of the Lord? About their ability to perform the duties in the Priesthood?

For the coming week repent of the use of any kind of language forbidden by the Lord and offensive to the sentiment of Latter-Day Saints. Then go before the Lord and ask Him to forgive you. (Read Doc. & Cov. 64: 7.) Help others to do the same.

## LESSON 20.

### Part One.

**SUBJECT:** Joseph Forgives His Brothers.

References: Gen. 37:1-28; 42:21-24; 44:1-3; 45:1-24; 46:1-7, 28-34; 47:1-10; 50:15-21.

- I. The taunts the youth Joseph endured because of the envy of his brothers.
- II. The criminal persecution he suffered because of his brothers' hatred.
  - A. The state of servitude.
  - B. The loss of parental care.
- III. Joseph affected by his brothers' distress. (42:24).
- IV. Joseph's generous provisions for their temporal needs.
- V. Joseph's magnanimous spirit of forgiveness.
- VI. Joseph's Godlike forbearance of his brothers' distrust. (50:15-21.)

**Suggestive Truth:** A great character will always be forgiving.

Compare Joseph's actions towards his brothers with the teachings of the Savior. (III Nephi 12:43-45.)

### Part Two.

- I. Report of the week's work.
- II. Assignment of official duties.
- III. Discussion of local conditions.
- IV. Personal duty: Forgiving trespasses.

How do you feel when you do some one an injury or wrong? What is the best way to remove that feeling? How do you feel when some one has done you a wrong? Tell an incident or two in which you felt wronged. What motive did the person who wronged you have in doing it? Was the person angry? Did he think about what he was doing? Compare what this person did to you with some wrong you have done to another. Which is the worse? Would you have done what you did if you had thought about it carefully? Read what the Savior says about forgiving those who have wronged us. (III Nephi, 12:22-24; 13:11, 14, 15; 14:1-5.)

Let the week's personal duty be to go to any one who has wronged you and tell him that you want to straighten out the trouble between you, and that you forgive him for what he has done. Help others to do the same, and cultivate the spirit of forgiving.

## LESSON 21.

### Part One.

**SUBJECT:** The Power by Which Moses Delivered Israel.

References: Ex. 3; 4; 5:1-6; 11; 13; 14.

- I. The call of Moses.
  - A. The circumstances.
  - B. The shrinking from the call.

- C. The assurances and evidences of support.
- II. The calling together of the Israelites. (4:29-31.)
- III. The struggle with Pharaoh.
  - A. Moses and Aaron, Israel's representatives. (5:1-19.)
    - 1. Their request.
    - 2. The reception of their message.
    - 3. The effect upon Israel. (5:20-21.)
  - B. Moses reassured by the Lord.
- IV. The ten plagues. (Ex. 7:14; 10:27).
 

Study one or more of them as you choose: for example, the death of the first born (Ex. 11.)
- V. The passage of the Red Sea.
 

**Suggestive Truth:** The proper use of the power and authority the Lord gives to man always brings success.

### Part Two.

- I. Report of the week's work.
- II. Assignment of official duties. (See Introduction.)
- III. Discussion of local conditions.
- IV. Personal duty: Make yourself exemplary in the authority you bear concerning "lying, backbiting, and evil speaking." (Doc. & Cov. 20:54, 57.)

Every person who has the Priesthood of Aaron conferred upon him, becomes an official in the Church. An officer in any organization has certain duties to perform and this is true especially in the Church of Jesus Christ of Latter-Day Saints. In order to perform those duties best the person must qualify himself. One essential qualification is to keep in an exemplary way the law or commandment you are going to teach others to keep. Then the teaching will be more effective, for we naturally be-

lieve people most who practice what they preach. You are given authority in the Aaronic Priesthood to do your special work just as Moses was given authority and power to deliver Israel. Moses was successful because he used this authority and power as the Lord directed. In order that your official labors in the Church may be successful and acknowledged of the Lord, you must labor as the Lord directs, otherwise the authority you bear will prove of no avail.

Ancient Israel in the days of Moses was in political bondage. Men and women who lie, backbite, and speak evil are under the bondage of sin. Deacons are authorized messengers to aid in delivering such people from their bondage. And as above observed, a first essential is being exemplary in those things.

In what ways are you tempted most to "tell stories?" To hide or keep secret what you have done? To make yourself appear better or worse than you really are? To exaggerate or belittle things. What is the right way concerning the above matters? What is your habit in talking about people—those of your associates and those not your associates? Do you defend them for their good qualities? Do you talk of them when they are not present as you do when they are present? What is the right habit concerning these matters? State some kinds of evil speaking common to the town or ward you live in? Do you take part in them? What is the best way to repent of them?

Resolve to repent during the week of those things you have mentioned as faults of your own, and form habits becoming a Deacon in the lines studied. Help others do the same.

**LESSON 22.****Part One.**

**SUBJECT: The Unselfishness with which Moses Worked With Israel.**

References: Ex. 12; 19; 20:1-17; 24:4-8; 32:1-34.

- I. The instituting of the Passover.
  - A. Its memorial character. (Ex. 12:14.)
  - B. Its prophetic character.
- II. The covenant between God and Israel.
- III. The law of the Ten Commandments.
  - A. Preparations for receiving the law.
  - B. Manner of making known the law. (20:1.)
- IV. The book of the covenant. (20:18-23:33.)
- V. The ratification of the covenant. (24:4-8.)
- VI. The intercession of Moses for Israel. (32:1-14.)
- VII. The punishment of Israel by Moses. (32:15-29.)
  - A. The opportunity for repentance.
  - B. The nature of the punishment.
    1. Religious phase.
    2. Physical phase.
- VIII. The second intercession of Moses for Israel. (32:30-34, also 14:11-25.)

**Suggestive Truth:** God is merciful.

**Part Two.**

- I. Report of the week's work.
- II. Assignment of official duties.
- III. Discussion of local conditions.
- IV. Personal duty: Give a portion of your time to help carry on the work of the Lord.

So many people who have lived on the earth have given their whole attention and time to the temporal things of life that the Lord has had to take His Gospel



from the world a number of times. But in our day the Lord has restored His Gospel never more to be taken from the earth. This means that hereafter there will always be people on the earth who will be working to carry on the work of the Lord. Such work is living a temperate and a spiritual life. It should be the aim of every Deacon to diligently spend a portion of his time to aid to establish the cause of Truth in the earth.

What is the primary purpose of your attendance at meetings? Sacrament? Quorum? Sunday School? Is it to receive assistance or to give assistance? In what way can you do something that will contribute to strengthening the Gospel in your ward? Reckon up the time you give for yourself during the week and that which you give to help to strengthen the ward. What portion of time do you think you can well afford to give to aid in the ward? It should be time in which you do something and not in which you only receive something.

Set apart some of your time at the disposal of the Bishop of the ward and do what he asks you.

## LESSON 23.

### Part One.

**SUBJECT: Joshua, the Successor of Moses.**

References: Num. 14:1-9; Joshua 1-9.

- I. Joshua's loyalty in the wilderness. (Num. 14:6-9.)
- II. The call of Joshua. (Deut. 34:9; Joshua 1:1-9.)
- III. Preparations for the crossing of the Jordan.
  - A. The crossing of Jordan.
  - B. The taking of Jericho.
    1. The vision of Joshua.
    2. The test of faith in it.
    3. The instructions concerning the spoil.

- IV. The defeat of Israel at Ai.
- A. The occasion.
  - B. The lesson of obedience in it.
  - C. The capture of Ai.
- V. The plan of the conquest of Palestine. (Joshua 10; 11.)
- A. The victory at Gibeon.
  - B. Conquest of Southern Palestine.
  - C. Conquest of Northern Palestine.
  - D. Distribution of the land.
    - 1. Location of cities of refuge. (Joshua 20.)
    - 2. Location of the cities of the Levites. (Joshua 21.)
- VI. Joshua's farewell counsel and testimony. (Joshua 23, 24.)
- Suggestive Truth:** Joshua 1:7.

### Part Two.

- I. Report of the week's work.
- II. Assignment of official duties.
- III. Discussion of local conditions.
- IV. Personal duty: Overcoming obstacles.

It evidently is in the plan of the Almighty that each person permitted to dwell on the earth has obstacles to overcome if he succeeds. Hence each one of us may expect some new phase of experience, some unknown difficulties and dangers, which we shall personally have to confront. To meet this condition every person ought to cultivate fortitude and faith. The young man Nephi shows this same spirit which Joshua manifests when he answers his father thus, "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may ac-

compish the thing which he commandeth them." (Nephi 3:7.)

What do you find to be your greatest obstacles? Tell an incident of this nature in which you feel that you overcame. What enabled you to overcome? Tell one in which you have not been successful. What are the reasons for your not being successful? Is it something you earnestly desire? Discuss the best way to overcome it.

Begin this week to cultivate faith and fortitude in the overcoming of obstacles.

## LESSON 24.

### Part One.

**SUBJECT:** Aaron, the Spokesman.

References: Ex. 4:10-31; 7; 8:1-19; 17:8-16; Num. 12.

- I. The power with which Aaron spoke. (Ex. 4:29-31.)
- II. Aaron's part in the miracles. (Ex. 7; 8:1-19. Lev. 16:41-50.)
- III. Aaron upholding the hands of Moses. (Ex. 17:8-16.)
- IV. Aaron's lessons of chastisement.
  - A. For hearkening to the popular cry of Israel. (Ex. 32.)
  - B. For speaking against Moses. (Numbers 12.)

**Suggestive Truth:** The work of the Lord merits the aid of our best talent.

### Part Two.

- I. Report of week's work.
- II. Assignment of official duties.
- III. Discussion of local conditions.
- IV. Personal duty: The using of talent or gift in the work of the Lord.

We have just observed that Aaron was a man gifted in public speaking, and that he spent the latter part of

his life in aiding Moses, who was not so gifted in the line of eloquence. Many people are more talented in one direction than in another. In the exercise of that talent, each individual will be able to put forth his most effective effort. And, since the work of the Lord is the most important work on the earth, each one should use his best talent in proper measure to help in the Church.

What studies in school are you most interested in? What do you like to do most? Who of you have had your patriarchal blessings? What do they say you excel in? What are you doing to make your talent stronger and more useful? How can you improve your talent? Who of you can sing? How can you use that endowment to help in the Church? Are you doing it? Who of you play musical instruments? How may that ability be used in the Church?

Begin this week to improve your talent and when you are called to service in the ward, use that endowment to the best of your ability. Make it a rule of your life that no matter how highly you may become educated, you will give a portion at least of your very best effort to help carry on the work of the Lord. Read Luke, 19:11-28.

## LESSON 25.

### Part One.

**SUBJECT: Aaron's Position in the Lesser Priesthood.**

References: Ex. 28; 29; 40; Num. 3; 4:1-33.

- I. Character of Aaron. Review Part One of Lesson 23.
- II. Qualification for the office. (Ex. 28:1-2; 29:4-9; 40:13-15.)
  - A. Appointment.
  - B. Ordination.
  - C. Setting apart.

- III. The assistants to Aaron and his sons. (Ex. 13:2; 14; 15.)
  - A. Office.
  - B. Service. (Numbers 3:6-9; 12; 13; 18:6.)
- IV. The people to minister unto. (Ex. 12:37-38.)
  - A. Their number.
  - B. Religious inclinations. Read Ex. 19:1-9.
- V. The Ark of the Covenant and the Tabernacle.
  - A. Its purpose as a center.
  - B. Its value to Israel with her idolatrous tendencies.

**Suggestive Truth:** Faithful service prepares for good Presidency.

### Part Two.

- I. Report of week's work.
- II. Assignment of official duties. (See Introduction.)
- III. Discussion of local conditions.
- IV. Personal duty: Service in the Aaronic Priesthood, in keeping buildings free from defacings and obscene writings.

The Savior said that "Out of the abundance of the heart the mouth speaketh." (Matt. 12:34). This is true also concerning writing or drawing. One of the strongest instincts of the human being is to express himself in one way or another. If his heart is reverent and respectful, nothing will escape his lips or pen that would be offensive to the intelligence of the most truly cultured person. But on the contrary, if obscene mental pictures lurk in his heart, they will come out in some way or other, and thus his thoughts are left to lodge in the minds of any who may entertain them. We have just seen that Aaron, his sons and the Levites were called and delegated with an everlasting authority by which to perform the sacred rites and ceremonies of the Host of Israel in the wilder-

ness. This people, but a comparative few months before, had covenanted with the Lord (see Ex. 19:8) to do what He taught them; and from this lesson, Part One, we see He gave certain men authority to do in His order the necessary things pertaining to their religion. Every Deacon's authority is the Aaronic Priesthood; and to him are given certain duties to perform just as were given to the sons of Kohath. Note the strictness (Numbers 4:15) with which they were charged concerning their duty. See also II Samuel 6:6, 7. When a boy accepts the authority of Deacon, he covenants to live a life consistent with the order of God; for the Priesthood makes him a messenger of the Lord. How very inconsistent it is then, for a Deacon to deface or mar with scribbling or obscene pictures, any public building or its outhouses, and especially houses of worship. Furthermore, it is inconsistent to allow to remain exposed to view anything that others may have written. Have you ever done anything of the kind? Think of the circumstances under which it occurred. Was it when you were alone? Or when you were in the company of others? What led you to do it? Have you ever done anything of that nature in the presence of your father? Your mother? Your Bishop?

Ever remember that it is a responsibility resting on every Deacon to keep public buildings, especially houses of worship and their outhouses, free from any inscriptions that would be offensive to your parents or Bishop.

During the week erase any scribbling or obscene pictures you see, and if guilty yourself, stop at once and help others to do the same. Help to create a sentiment against it. Have your Bishop get you some paint and paint the outhouses around your meeting house, then sprinkle sand over the paint while wet.

**LESSON 26.****Part One.****SUBJECT: The Constancy of Job.**

References: Job 1; 2; 4; 11; 12; 13; 42.

- I. Conditions of life.
    - A. Financially.
    - B. Religiously.
    - C. Paternally.
  - II. Satan's dealings with Job.
    - A. The challenge of Job's integrity.
    - B. The loss of his goods and children.
  - III. Job's praise of the Lord in his mourning.
  - IV. Job's bodily affliction.
  - V. Job reproved by his wife and three friends.
  - VI. Job's defense and trust in God.
  - VII. The blessings of his old age.
- Suggestive Truth:** (See Job 13:15; 19:25, 26.)

**Part Two.**

- I. Report of week's work.
- II. Assignment of official duties.
- III. Discussion of local conditions.
- IV. Personal duty: Form the habit of constancy in moral language.

Along with profaning the name of Deity and making obscene pictures and writings, is another class of expression which every person, especially those bearing the Holy Priesthood, should shun. It is the telling of smutty, vulgar stories. Read Matt. 15:1-20. In what kind of company are these vulgar stories usually told? Would you think of telling one to your mother or sister, or father? If you are guilty of this class of stories don't tell another. Help to create a sentiment against them. Cultivate

the praiseworthy art of telling clean, witty stories. Let this be the week's work, to cultivate the art of clean, pleasant conversation. Memorize Matt. 15:17, 18.

## LESSON 27.

### Part One.

**SUBJECT:** The Deliverance of Israel Under Gideon.

References: Judges 6, 7, 8.

- I. Israel's condition at the call of Gideon.
- II. The call of Gideon.
  - A. The visit of the Angel—Circumstances.
  - B. The verification of the message.
    1. Gideon's discretion.
    2. Evidence the Angel gave.
- III. The choosing of the army.
  - A. The opening of the campaign.
  - B. The rallying to Gideon.
  - C. The men chosen.
    1. In the light of their bravery.
    2. In the light of their earnestness and zeal.
- IV. The Lord's purpose in reducing the size of the army.
- V. The victory over Midian.
- VI. Gideon's integrity to his call.
  - A. The loyal offer.
  - B. The snare to Gideon.

**Suggestive Truth:** Discretion is the better part of valor.

### Part Two.

- I. Report of the week's work.
- II. Assignment of official duties.
- III. Discussion of local conditions.



## IV. Personal duty: Gaining a testimony of the Gospel.

We have seen in Part One of this lesson that Gideon had a very commendable trait of character—discretion. Although the angel of the Lord addressed him, “The Lord is with thee, thou mighty man of valor,” Gideon carefully weighed his and Israel’s condition and told it to the angel. He furthermore verified to his own satisfaction, and not to the degree of kindling the angel’s anger against him, that the messenger was of God. When satisfactory knowledge came, Gideon showed himself thoroughly willing and ready to do anything the Lord asked.

It should be the central aim in every Deacon’s life to gain and preserve a testimony of the Gospel, just as it was of greatest importance to Gideon to know that his call was of the Lord.

The Lord has pointed out how one may obtain a testimony of His work. Read what He said to a number of Jews who believed in Him after hearing one of His discourses. (John 8:31-32. Read also John 7: 16, 17; also Matt. 7:7-11.)

Explain each passage read. Do you do all of the things suggested there? Have you ever earnestly and in secret asked the Lord to bless you with a testimony of the Gospel? President Brigham Young stated that more testimonies are gained while people are on their feet than on their knees. Do you make use of the opportunity of bearing testimony in Deacons meeting, Sunday School, religion class and fast meeting? If not, take advantage of these wonderful opportunities of thanking the Lord and of expressing faith in Him.

For this week strive diligently to gain a testimony of the Gospel.

**LESSON 28.****Part One.**

**SUBJECT: Samson and the Philistines.**

References: Judges 13 to 16; Numbers 6.

- I. Samson's birth foretold.
- II. The Nazarite life of his mother.
- III. The Nazarite life of Samson. (Read Numbers 6:1-21. Compare with Word of Wisdom, Doc. and Cov. 89).
- IV. Samson's first marriage.
  - A. The custom broken.
  - B. The purpose in it.
- V. The source of Samson's strength (Judges 14:6, 19; 15:14).
- VI. Samson's susceptibility to being enticed (Judges 14:15-18; 16:4-20).
- VII. Samson's failure.
  - A. The broken vow.
  - B. His death.

**Suggestive Truth:** "A chain is no stronger than its weakest link."

**Part Two.**

- I. Report of the week's work.
- II. Assignment of official duties.
- III. Discussion of local conditions.
- IV. Personal duty: Shunning the use of tobacco and liquor.

One of the most common ways in our present society of enticing boys of the age of Deacons into bad habits is the use of tobacco and liquor. The boy who can smoke a cigarette or get drunk thinks himself a "man." We

blame Samson for breaking his vow and yielding to his temptation. We shall never, most likely, be placed in exactly the same circumstances as Samson. But when we yield to the social enticements to use tobacco or liquor, our condition is similar to that of Samson. For the Lord has given a commandment that any Latter-Day Saint should not use tobacco or drink liquor. The boy who does use them regards his social standing with those who do use them of more importance than keeping the commandment of the Lord. Note the promise of the Lord to those who observe His commandments concerning these things: "And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow in their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass them by, as the children of Israel, and not slay them." Doc. and Cov. 89:18-21.

Those are the promises if we keep the commandment. If we do not, we can not expect to enjoy the promised blessings.

Tell a circumstance in which one of you has been tempted in the use of tobacco or any kind of liquor. With what class of people were you? How did you feel under the temptation? Did you think you ought not to yield? What urged you to yield? Have you ever been tempted in the company of a Latter-Day Saint? In your quorum or other meetings? Then if temptation to use these things is strong with you, seek that society where there is no temptation.

During the week make yourself exemplary in re-

fraining from the use of tobacco and the use of intoxicants, and help others to refrain also.

**To the Teacher**—Dr. M. Foster says: "Man has recourse to alcohol not for the minute quantity of energy which is supplied by itself, but for its powerful influence on the distribution of the energy furnished by other things. That influence is very complex; for example, small doses diminish the total result of the metabolism of the body, while larger doses have a contrary effect. The prominent physiological problem of dietetics is not either to increase or diminish the metabolism of the body, but to direct that metabolism into power channels; and whether in each particular case a given dose of alcohol gives a right or wrong turn to the physiological processes of the body, depends on the particular circumstances of the case." We therefore see that scientific men understand alcohol to be a drug which if taken at all, should be taken under the direction of skillful physicians. Dr. Foster further says: "Such articles of diet as tea and coffee stand upon very much the same footing as alcohol. The effect of alcohol on the heart is to quicken and strengthen the beat. If the dose is large the direct effects become prominent and the ultimate result is a deleterious weakening."

## LESSON 29.

### Part One.

**SUBJECT:** Samuel, the Prophet and Judge.

References: I Sam., 1-4; 7:1-12; 25.

#### I. The Prophet.

- A. His youth.
- B. His being lent to the Lord—Circumstances.
- C. His impartial delivery of the Lord's message to Eli.
  1. Eli's indulgence of his sons.
  2. Eli's sons sin against the Lord.
  3. Eli's death.
- D. His being established as a prophet to all Israel.

II. The Judge and Seer.

A. The victory over the Philistines at Mizpah.

1. The repentance of Israel.
2. The answer to Samuel's prayer.

B. The making of a king.

1. The office Samuel would lose.
2. The Lord's will concerning a king.
  - a The taxation in having a king.
  - b The servitude in having a king.
3. The people's desire for a king.
  - a Samuel's displeasure.
  - b Samuel's protestation.
  - c Samuel's obedience to the Lord.

4. The anointing of Saul.

C. Samuel's straightforward life.

**Suggestive Truth:** "The world turns aside to look upon the man who knows where he is going."

**Part Two.**

I. Report of week's work.

II. Assignment of official duties.

III. Discussion of local conditions.

IV. Personal duty: Cultivate courage to live and advocate obedience to the Gospel.

Have you ever been with any one who made you feel like "I wish you did not know that I am a 'Mormon' "? Tell the circumstance. Was it a feeling of bravery? Or of cowardice? Do you associate with any one to whom you feel like saying, "Let us not talk of 'Mormonism' "? Why? Who are they? (See Hymn, page 434; also page 283.) Members of the Church? or not? Is it a feeling of courage? Re-read how the boy Samuel felt about delivering the message of the Lord to Eli. How did Samuel deliver the message? What do you admire

in Samuel in that incident? Re-read, too, how Samuel rebuked King Saul for not being obedient to the word of the Lord. Did that take courage? Why? Let this be your motto beginning this week, "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven." And also in wisdom constantly seek opportunity to teach the Gospel or be a missionary at home.

## LESSON 30.

### Part One.

#### SUBJECT: King Saul.

References: I Sam. 9-11; 13-15; 28.

- I. The favorable conditions of his youth.
  - A. His physical stature.
  - B. His humility and modesty. (I Sam. 9:21; 10:21-25.)
  - C. His standing before the Lord.
  - D. His susceptibility to inspiration. (I Sam. 10; 9-13.)
- II. The deliverance of Jabesh-Gilead.
  - A. The smiting of the Ammonites.
  - B. The victory for Saul in Israel. (I Sam. 11:12-15.)
  - C. The act of clemency. (I Sam. 11:13.)
- III. The test of Saul's obedience to instructions from the Lord.
 

(Note that Jonathan has grown up by this time.)

  - A. The maneuvers of the Philistines.
  - B. The instructions from Samuel.
    1. The period of time involved.
    2. The trying conditions to Saul.
  - C. The fundamental principle transgressed.

IV. Saul's disobedience respecting the Amalekites.

V. The Lord's rejection of Saul.

**Suggestive Truth:** (I Samuel 15:22) "To obey is better than sacrifice, and to hearken than the fat of rams."

### Part Two.

I. Report of week's work.

II. Assignment of official duties.

III. Discussion of local conditions.

IV. Personal duty: Learn to fear disobedience to servants of the Lord.

The boy who receives the Priesthood enters into a covenant of service to the Lord. There are those in the Priesthood who are called to preside, and on such the gift of presidency is conferred. (Doc. and Cov. 107:21, 22, 60-72.) Discharging the duties of a Deacon under the direction of the presidency is serving the Lord. Also being disobedient to the instruction of the presidency is being disobedient to the Lord. It is most important to love to be obedient to those presiding over you. But it is also well to fear being disobedient.

Compare your feelings when obedient to your president and when disobedient. In which case do you feel the better? Narrate an incident of your own observation where disobedience to authority has occurred. What was the result? What ought to be your attitude toward such people? Helpful? Or revengeful? Why? Ought you to shun them? Or encourage them to repent? Why?

In the official duty assigned you this week, wherein you are tempted to neglect it or do it differently from what you were instructed to do, reflect upon the danger of the temptation, and let your fear help to impel you to perform your duty.

"The fear of the Lord is the beginning of wisdom."

**LESSON 31.****Part One.****SUBJECT: Jonathan's Friendship for David.**

References: I Samuel 18-20.

- I. The succession to the throne of Israel.
  - A. The rejection of Saul. (I Samuel 15:23; 16:13, 14.)
  - B. The inheritance to Jonathan.
    1. His lineage. (I Sam. 20:30, 31.)
    2. His valor. (I Sam. 14.)
  - C. The selection and anointing of David. (I Sam. 16.)
  - D. Saul's worldly ambition.
- II. The nature of the friendship between Jonathan and David.
  - A. The personal attachment.
  - B. The acts of friendship.
  - C. Their covenants.
- III. The secret of their friendship.
  - A. Natural affinity.
  - B. Their oneness of faith in the Lord. (I Sam 14:6-12; 17:45-50.)
  - C. Their singleness of purpose in serving the Lord.

**Suggestive Truth:** "Love thy neighbor as thyself."

**Part Two.**

- I. Report of week's work.
- II. Assignment of official duties.
- III. Discussion of local conditions.
- IV. Personal duty: Cultivate the spirit of true friendship.



Think of one of your most intimate friends. Tell what you think makes him your friend. Do you defend him? Does he defend you? When you talk about him to others who are not so friendly with him, what do you usually say? How many friends do you have? Compare that number with the number of all your acquaintances.

What can you do to widen your circle of friends? In order to be a true friend to any one, how ought you to act if he place confidence in you? How ought you to speak about him? Is it true friendship to help some one else improve in his life? Do you think it true friendship to have some one help you to improve your life?

Is it true friendship to wink at the wrongdoing of others? Which is better, to tell a painful truth about a friend when compelled to speak, or to lie in his behalf? Is it the part of true friendship to ask another to lie to our advantage? Before saying anything of anybody, think of these three things: Is it true; is it kind; is it necessary?

Begin this week to widen your circle of friends and cultivate the most important principles of true friendship.

## LESSON 32.

### Part One.

**SUBJECT: King David's Loyalty.**

References: I Sam. 16-18; II Sam. 1, 5, 22, 23, 26.

I. The selection and anointing of David.

A. Samuel's selection. (I Samuel 16:6, 7, 12, 13.)

B. The Lord's selection—God's knowledge of the heart.

- II. David's faith in the Lord. (I Sam. 17:45-47; II Sam. 22:1 to 23:5.)
- III. David's valor as a warrior. (I Sam. 17:48-58.)
- A. As a youth.
  - B. As a fugitive before Saul. (I Sam. 22:1, 2; 23.)
  - C. His defense of Israel.
  - D. His patriotism for Israel.
  - E. As king of all Israel. (II Sam. 5:17-25.)
- IV. David's position and education in the court of Saul. (I Sam. 18. Note verse 5.)
- V. David's loyalty to King Saul. (I Sam. 26:1-25; II Sam. 1:1-16.)
- VI. David's loyalty to the Lord, the God of Israel. Note throughout David's life his seeking guidance from the Lord.

**Suggestive Truth:** "Not my will, but thine, O Lord be done."

### Part Two.

- I. Report of week's work.
- II. Assignment of official duties.
- III. Discussion of local conditions.
- IV. Personal duty: Loyalty to those in authority.

Consider how, both in word and action, you can be more loyal to those over you in (1) your quorum; (2) your meetings; (3) your ward; (4) your stake, and (5) in the Church.

How can you show your loyalty in your official duties? How can you show your loyalty in your talking about those in authority over you? Ever remember that those in authority are liable to human mistakes as each one of us is. We must therefore cultivate charity.

Begin this week to put into practice the spirit of loyalty to those placed over you in authority.

### LESSON 33.

#### Part One.

**SUBJECT: King Solomon.**

References: I Kings 1-11.

- I. The inheritance from his father David.
  - A. Respecting the throne.
  - B. Respecting the strength and unity of the government.
  - C. Respecting the land occupied.
- II. The organization of his kingdom. (I Kings 4:1-28.)
- III. Solomon's prayer for wisdom.
  - A. The answer.
  - B. The nature of Solomon's wisdom. (I Kings 4:29-34.)
- IV. Solomon's building enterprises.
  - A. The temple. (I Kings 6:1-6, 37, 38; 16; 17.)
    1. The dedication. (I Kings 8.)
    2. The sign of the Lord's acceptance.
  - B. The palace. (I Kings 7:1-12.)
- V. The revenues of King Solomon. (I Kings 10:14-21.)
- VI. The worldliness of King Solomon.
  - A. As seen in his magnificence.
  - B. As seen in his political marriages.
  - C. As seen in his turning his heart to the gods of his wives.
- VII. The Lord's punishment of Solomon. (I Kings 11:9-43.)

**Suggestive Truth:** "Better is little with fear of the Lord than great treasure and trouble therewith." (Prov. 15:16.)

**Part Two.**

- I. Report of week's work, particularly in what has been done to show loyalty to those in authority.
- II. Assignment of official duties.
- III. Discussion of local conditions.
- IV. Personal duty: Be watchful that your interests are not too worldly.

Read the temptations Satan presented to Jesus (Luke 4:1-8) and how He overcame them. (Matt. 4:11.) Read Matt. 6:19-24. Explain the meaning of these passages. Think of a man who is well to do and uses his means economically and for the service of the work of the Lord. Think of one who spends his whole time in earning money and spends none of it to aid in carrying on the work of the Lord. Where do your interests center? In earning money? In the work of the Lord? Or in both?

Begin this week to watch yourself to see in which you have the greater interest, worldliness or the Kingdom of Heaven. If the former, let your fear of the danger in it impel you to seek first the Kingdom of Heaven.

**LESSON 34.****Part One.**

**SUBJECT: The Judean Prophet and Statesman.**

References: Isaiah 1, 5-9, II Kings 16.

- I. The vision and call of Isaiah. (Chap. 6.)
- II. The points at issue between the Lord and His people. (Isaiah 1.)
- III. International complications of the age of Isaiah. (Note 1.)

IV. Ahaz's policy to ally with Assyria.

A. The alliance between Rezin and Pekah against Judah.

B. The lack of reliance on the Lord.

V. Isaiah's policy to avoid a compact with any heathen nation.

A. Reliance upon the Lord.

B. Preservation of Judah against servitude.

VI. The signs offered and given Ahaz.

VII. The appeals to Judah by Isaiah.

A. Through foretelling great future events.

B. Through terrible judgments.

**Suggestive Truth:** Trusting in the Lord and keeping His commandments constitute the safest policy in government.

**Part Two.**

I. Report of week's work.

II. Assignment of official duties.

III. Discussion of local conditions.

IV. Personal duty: Study the civil government of your town or county.

Find out what are the several civil offices in your town. How are they filled? Who are the voters? How often are the officers elected? What are their respective civil duties? What authority do they have to enforce the laws? How did they get that authority? What power supports them in the discharge of their duties?

If you live as a Latter-Day Saint ought to live you are subject to the laws of the land. Name laws that are found in both the civil and Church government. Do you obey the curfew law? Do you obey the law against minors using tobacco? Do you obey the law against minors entering

saloons or drinking liquor? Do you obey the law against malicious mischief?

**Note 1:** Sennacherib says of Babylon, "I laid the houses waste from foundation to roof with fire. Temple and tower I tore down and threw into the canal. I dug ditches through the city and laid waste its site. Greater than the deluge was its annihilation." Egypt on the south was weakened but still a formidable foe of Assyria. All the middle states and cities looked with dread northwards; each hoping assistance from the laggard southern power. Israel was bulwarked by Hamath and Damascus, but was in danger as soon as they fell. Judah was tolerably secure through not being in the direct paths of the Assyrian to Egypt and not being wealthy enough to attract them out of it, though her hold on Edom was likely to be lost. Judah was in danger, however, of forming through her politicians an unnecessary alliance with Assyria or Egypt or some of the middle states, and thus being drawn into the conflicts of the two empires. It was in this world of petty clan politics with no other motive of union than fear, that Isaiah's prophetic statesmanship clearly marked out Judah's course.

### LESSON 35.

**SUBJECT:** Hezekiah in Trouble.

References: II Chron. 29-31; II Kings, 18-20; Isaiah, 36-38.

- I. Hezekiah's faithful work in reforming Judah and Israel.
  - A. The cleansing of the Temple.
  - B. The setting in order of the Levitical service.
  - C. Observance of the feast of the Passover.
  - D. Destruction of idol worship.
  - E. Regulation of tithes and offerings.
- II. Hezekiah's untimely illness.
  - A. Its seriousness.
  - B. Hezekiah's faith in the Lord.
  - C. Hezekiah's recovery—the signs.

- D. Babylonian embassy to Hezekiah.
  - 1. The congratulations.
  - 2. The political significance. (See Note 1.)
- III. Invasion of Judah by Sennacherib, Sargow's son.
  - A. Hezekiah's tribute to Sennacherib.
  - B. Sennacherib's faithlessness to Hezekiah.
  - C. The Rabshakeh's diplomatic appeal to Judah.
- IV. Hezekiah's trust in Isaiah's advice.
- V. Hezekiah's faith in the Lord.
- VI. Isaiah's prophecy concerning the Assyrians and its fulfillment.

**Suggestive Truth:** The judgment of the Lord will surely come upon those who disobey His laws.

### Part Two.

- I. Report of week's work, particularly the question of obeying law.
- II. Assignment of official duties.
- III. Discussion of local conditions.
- IV. Personal duty: Remember your prayers.

Do you express gratitude to your Heavenly Father for His many blessings to you? When ill do you pray to the Lord to heal you? Think of one of the worst spells of sickness you ever had? By what means did you recover? What are some of your careless habits or actions which cause sickness? In order that your prayer may be more effectual with the Lord, what course should you pursue in relation to the principles of health?

Begin this week to repent of any habits or actions liable to bring on sickness. Exercise faith in the Lord to preserve your health, and when sick seek the Lord, both through your own prayers and those of the Elders.

**Note 1:** The Assyrian emperor Sargow's assassination in 705 B. C. was a cause of wild rejoicing and became the occasion

of a widespread uprising. Merodack-Baladan, the king of Babylon, who had been overthrown and driven from his capital in 709 B. C., returned to head the revolt in the east. It was probably at this time that his ambassadors appeared in Jerusalem and were so cordially received by Hezekiah. The readiness of the Judean king to show them all the treasures and equipment of his capital, and the indignant protest of Isaiah, are explained when it becomes clear that their mission, although ostensibly to congratulate Hezekiah on his recovery from a severe illness, was in reality to induce him to join the grand coalition.

## LESSON 36.

### Part One.

**SUBJECT:** Daniel in the Court of Nebuchadnezzar.

References: Jeremiah 39:1-14; Daniel 1-4.

- I. The Babylonian captivity. (Jeremiah 39:1-14.)
- II. Selection of Daniel and his friends.
  - A. The wisdom in it as supplying counsel for Nebuchadnezzar.
  - B. The wise policy in it to pacify Judah.
- III. Daniel and friends' probationary period.
  - A. For preparation in Chaldean learning.
  - B. For preparation in physical fitness.
- IV. Daniel's choice of food.
  - A. The Chaldean court's diet.
  - B. The Jewish diet.
  - C. The result of the test.
- V. Nebuchadnezzar's examination of Daniel and friends.
- VI. Daniel made chief governor over all the wise men of Babylon.
  - A. The hand of the Lord in this promotion.
  - B. Daniel's dependence on the Lord.



## VII. Nebuchadnezzar's vain pride.

- A. The Lord's message to Nebuchadnezzar in the dream of the great tree.
- B. Daniel's faithful and courageous interpretation.
- C. Nebuchadnezzar's repentance.

**Suggestive Truth:** To be fearless in the service of the Lord brings its reward.

**Part Two.**

- I. Report of week's work.
- II. Assignment of official duties.
- III. Discussion of local conditions.
- IV. Personal duty: Keep the Word of Wisdom.

Study carefully Doc. & Cov. Sec. 89. Select from it especially those things which the Lord says are good food for the constitution of man. Note every item specifically. Compare with these several items respectively the food of various kinds which you eat. How do they agree? Note carefully the promises attendant on the observance of these commandments of the Lord. Review the wisdom granted Daniel as a fulfillment of the above promise.

Begin now the regulation of your diet in harmony with the Word of Wisdom.





